# THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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## A SHOCKING DEATH!

MR. EDITOR,—The subject of the following story, Mr. William Pope, had once been the subject of deep religious impressions; but he had grieved the Holy Spirit; and joined the company of infidels. The account of his death, from which some extracts are here made, I lately heard read in conference meeting, and from the effect it produced, wish it may have a place in your paper, and upon the mind of every one who reads it, that it may produce a similar effect. It is here presented as an epitome of that eternal wrath which awaits all the finally impenitent. *Boston Rec. & Tel.*

The awful and affecting cases of Newport, Altamont and Spira, have long confirmed the weighty truth, that it is a fearful thing to fall into the hands of the living God. The following narrative, though less known, is not less awful, and less impressive.—Its truth is confirmed by the joint testimony of various respectable witnesses. One of them is Mr. Simpson, the well known author of "A Plea for Religion." He saw the unhappy subject of this narrative once, but declared he never desired to see him again. The melancholy affair happened in the year 1797, and excited considerable attention in the town and neighbourhood of Bolton, in Lancashire, Eng. where he lived.

April 17, 1797, I was desired, says Mr. Rhodes, the narrator of the following account, to visit William Pope. For some months he had been afflicted with a consumptive complaint. At the same time the state of his mind was deplorably wretched. When I first saw him, he said, "Last night I believe I was in hell, and felt the horrors and torments of the damned! but God has brought me back again, and given me a little longer respite. My mind is also alleviated a little.

"The gloom of guilty terrors does not sit so heavy upon me as it did! and I have something like a faint hope, that after all I have done, God may yet bless and save me." After exhorting him to repentance, and confidence in the Almighty Saviour, I prayed with him and left him.

April 18, I went to see William Pope; he had all the appearance of horror and guilt, which a soul feels, when under a sense of the wrath of God. As soon as he saw me he exclaimed, "You are come to see one who is damned forever." I answered, "I hope not, Christ came to save the chief of sinners." He replied, "I have rejected him, I have denied him; therefore he hath cast me off forever! I know the day of grace is past; gone,

gone—never more to return?" I entreated him not to draw hasty conclusions respecting the will of God; and I asked him if he could pray, or felt a desire that God would give him a broken and contrite heart? He answered, "I cannot pray, my heart is quite hardened; I have no desire to receive any blessing at the hands of God," and then immediately cried out, "O the hell!—the torment!—the fire that I feel within me! O eternity, eternity! To dwell forever with devils and damned spirits in the burning lake, must be my portion! and that justly—yea, very justly!"

On Thursday I found him groaning under the weight of the displeasure of God. His eyes rolled to and fro: he lifted up his hands, and with vehemence cried out, "O the burning flame! the hell! the pain I feel! Rocks, yea burning mountains fall upon me, and cover me! Ah no! they cannot hide me from his presence who fills the universe?" I spoke a little of the justice and power of Jehovah, to which he made this pertinent reply: "He is *just*, and is now punishing and will continue to punish me for my sins.—He is powerful, and will make me strong to bear the torments of hell to all eternity! You do not know what I have done. My crimes are not of an ordinary nature. I have done—done the deed—the horrible, damnable deed!" I prayed with him; and while I was thus employed, he said with inexpressible rage, "I will not have salvation at the hands of God! No! no! I will not ask it of him!" After a short pause, he cried out, "Oh how I long to be in the bottomless pit! in the lake which burns with fire and brimstone!"

When I mentioned the power of the Almighty to save, "God," said he, "is Almighty to damn me! He hath already sealed my damnation, and I long to be in hell!"

On the afternoon of the 24th, Mr. Barraclough called to see him.—For some time he would not speak. After being repeatedly asked how he felt in his mind, he replied "Bad, bad."—Mr. Barraclough said, "God can make it better." "What, make me better!—I tell you no; I have done the horrible deed, and it cannot be undone again. I feel I must declare to you what it is for which I am suffering. The Holy and just one! I have crucified the Son of God afresh, and counted the blood of the covenant an unholy thing! O that wicked and horrible deed of blasphemy against the Holy Ghost which I know I have committed! It is for this I am suffering the torture and horrors of guilt, and a sense of the wrath of God." He then suddenly looked upwards towards the chamber floor, and started back; he trembled, gnashed his teeth, and cried out, "Do you not see? Do you not see him? He is coming for me! The devil will fetch me, I know he will! Come, O Devil, and take me."

On the 25th, says Mr Rhodes, I called to see William Pope, and aksed him how he was; he answered, "Very bad in body and soul, there is nothing good about me." I said to him, "William, if God were willing to save you for Christ's sake, and if you knew that he were so, would you not be willing to be saved?"—"No," he answered, "I have no willingness, nor any desire to be saved. You will not believe me when I tell you it is all over. If I had a million of worlds, I would give them all to undo what I have done. I know hell burns within me now; and the moment my soul quits the body, I shall be in such torments as none can conceive! I have denied the Saviour! I have blasphemed the Most High! and have said, O that I were stronger than God."

On the 26th, I visited him for the last time. I saw his dissolution was at hand. My soul pitied him. My painful feelings on his account cannot be

expressed. I spoke to him with tenderness and plainness about the state of his soul; and of another world; but he answered me with a high degree of displeasure; his countenance at the same time was horrible beyond expression; and with great vehemence he commanded me to cease speaking to him. I then told him it would be the last time that ever I should see him in this world; asked if he were willing for me to put up another prayer for him? He then with great strength, considering his weakness, cried out, "No." This is the last word which I heard him speak. I left him, and he died in the evening.

*Oracle.*

## INDIAN ELOQUENCE.

Specimens of the untaught oratory of our native tribes have often been admired, and it has been a subject of curious inquiry how the character of Aboriginal eloquence would be affected by the rules and restraints of systematic education. For the gratification of those who feel an interest in the investigation, as well as to call the attention of our readers to the facts adduced, we make some extracts from a speech lately delivered at the Cornwall F. M. school by an American Indian.—*N. Y. Reli. Chronicle.*

"I am aware that an advocate for the aborigines of this country is liable to censure, and may perhaps provoke the displeasure of many who call themselves Christians. But perhaps I, who am an inhabitant of the forest, may be allowed greater freedom of utterance than a person under different circumstances. I have been an eyewitness to their moral degradation and have felt the injuries they have sustained from the white people.—They have been injured by the importation of foreign vices, without partaking the blessings attending civilization. Though possessing the exclusive right of soil of all North America, they have been treated as though they were aliens from the family of man, and not the descendants of him who was created after the image of God.

"When your fathers came across the great waters, you then were small and we were mighty. But now our conditions are reversed: You are mighty. You have outgrown all fear of foreign thraldom. The British Lion dreads your rising power, and all the cabinets of Europe regard you with awe and veneration. Your fleets and armies put tyranny in dread, and insure to the world the approaching death of despotism. Distant countries, while they bestow on your enterprising sons, the choicest productions of tropic climes, court your national approbation. Your rise has been rapid, it transcends every precedent.

"You have become a mighty people. The glory of your arts and your arms shine as the sun in the firmanent. You may now defy domestic factions, and all the intrigues of transatlantic influence, while the original proprietors of these hills and valleys have become weak and powerless. Our numbers have vanished like the morning dew. Our council fires mourn the departure of those chieftains whose frown was death, and whose smile diffused life and animation through the whole western continent. While we have been driven towards the setting sun by your encroachments, our morals, even the morals of savages, have been contaminated by the vices of wicked white men. You have brought the means of moral death, unknown to us before your arrival. The means of destruction you have extracted from plants of the torrid zone, and have exchanged it with Indians for the lands you now inhabit. Our friends and relations have been murdered in cold blood

by individuals of the whites, and their property seized as a spoil. Resistance would only awake the rage of armies of civilized barbarians, which would desolate our villages, and convert our dwellings into stalls of death.

"Under all these accumulated wrongs and sufferings we solicit recompense. We ask you not to return those lands on which your cities are built, which outvie eastern magnificence. We ask you not to redeem those souls you have been instrumental of hastening to perdition. Neither a full reparation for the manifold calamities you have brought upon us. But we do ask the Bible, and the blessings of salvation, through the atonement of our common Saviour. We *do* ask of you a participation in these richest of gifts, which will insure to our nations a blessed immortality. We ask of you those invaluable blessings, which, while you bestow them, will reflect immortal lustre on your nation, and satisfy the demand of justice, gratitude and Christian benevolence."—*Conn. Observer.*

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## AFFECTING INCIDENT.

At a late meeting of the Seamen's Friend Society, the Rev. *Leigh Richmond* is said to have related the following affecting narrative:—

"When I reflect on the Seamen's character and circumstances, I cannot, without peculiar interest, recollect the time when one young man went to sea, whose feelings were ill-suited to all the contingencies of a seafaring life. I remember that the time came, when it was said that the vessel had been wrecked, and he was dead; and no intimation had reached the ears of his affectionate parents of any change in his views as to the things of God. And I remember the time when that young man was so far restored again to his family, that although they saw him not, they heard that he had been saved from the shipwreck. The young man too was found by God, and in the midst of the ocean, with the Bible only, which his father on parting had put into his hand. The Bible was blessed to his soul in the midst of the carnal companions with whom he was surrounded. The means of grace without any human instruction, were made effectual to his soul. And at length, in sailing from port to port, there were those who became acquainted with his interesting state, and lent him the helping hand as to the concerns of the soul. The time came when that young man, who had been a foe to religion, lifted up in the Bay of Gibraltar, at his mast head, a Bethel Flag, and summoned the sailors to prayer, and prayed with them, and and bade the missionary exhort them. And when I tell you that that young man is my own son, you will see that I may well say, 'God bless the Sailor's Friends!'"—*Reli. Chron.*

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## JEWS IN PRUSSIA.

*Extracts of a letter from Rev. Professor Tholuck.*

A letter has been received from Professor A. Tholuck, dated Berlin, Dec. 4, 1824, from which we give the following extracts:—

"Our Missionary, Mr. Handes, has returned from his late journey; and his verbal report of the result of his labours, far exceeds our expectation, and calls for our devoutest gratitude. Consider only the following facts, and tell me, if they are not most encouraging; nay, I would almost say, unexampled. At R——, our missionary found access to the hearts of the Jews; not as if he had come to Jews, the enemies of the Lord Jesus, but as if he had come to brethren in Christ. The head of the synagogue took such a liking to him, that he called him his dear pastor, and allowed him every day to deliver addresses to the Jews in his house. During these address-

es, the Jews sometimes shed tears, pressed the hands of the missionary, and requested his prayers for them.—The missionary's coat had but a shabby appearance. The chief of the synagogue, therefore, requested it as a favour, that he would allow a new coat to be made for him at his expense; and when it was made, he offered it to the missionary with evident delight, and said: "Take it; and if you cannot pay me in this life, you may put it off till *olam habbo* (the world to come.) We love you so much, that we gladly make you a present of it." At L——, some Jews called upon Mr. Handes and earnestly intreated him to prolong his stay with them, adding, that they would at their own expense, hire a room which would contain two hundred persons, where he might preach to them. Unfortunately, he was so much in haste, that he could not accept their gratifying offer; yet he managed to address them in small parties. At G—— he held a meeting, professedly of Christians, in a large room, which was attended by all the Jews in the place without exception. When Mr. Handes was apprized of this, he especially addressed himself to them. He had just been speaking of the unsearchable riches of Christ, which mere nominal Christians had not been able to find; nor, added he, are they known to Israel. The whole assembly was greatly moved. He closed with a prayer for the conversion of all who were present, especially of the Israelites. When he had ended, an old Jew, cordially embracing him, exclaimed, "Yea, we will love one another as brethren; I see that you love us. May God bless your words to all, and especially to me." This old Jew then confessed himself to be convinced of the truth of the Christian religion. When, some days afterwards, another Jew reviled and abused the preaching of the Gospel, this old Israelite openly professed his faith, saying, "Do not abuse Christ, you cannot alter it; he has surely died for my sins, and for thine." What a remarkable confession from the lips of one who had but lately been an enemy to the cross of Christ.

A Jew, who was present at the same meeting, had on the preceding night been robbed of 270 crowns. It was his intention to have pursued the thief on the following morning, but he was induced first to hear the missionary address, and remained till it was printed. Surely a remarkable circumstance in a Jew! When the missionary was formerly at G——, he found the Jewish teacher there, a young, vain, proud man, who violently opposed him and turned him away in anger. On this occasion he found him quite changed. He listened willingly to the preaching of the Gospel, searched the Scriptures diligently, called frequently upon the missionary, and now corresponds with him. One other important fact I must mention.—The effects of the work of the Spirit of God are most strinkingly exhibited among the Jews at K—— Mr. Handes on his first visit there, met with a most cordial reception Since his departure, repeated applications have been made for his return. And when, on his way home, he for some weeks stopped at Posen, a Catholic Christian was commissioned by the Jewish congregation at K——, most earnestly to request him to come to them, "because several families had now resolved to make profession of Christianity; and apartments had been prepared, where he might reside during his visit." Surely this is the work of the Lord. And when such fruits appear, we should feel ashamed not to engage all our faculties in the formation of a work so happily begun.—Mr. Handes could not comply with the wishes of these dear Israelites as he was compelled to hasten to Berlin. But he intends, next spring

to make his first vist visit to K——, that he may continue in the work so evidently blessed by the Lord.

I wish I could fully express the encouragement which these blessed effects of our missionary efforts have given to us. In some of our members an unusual degree of zeal has been kindled, and our committee meetings are distinguished by feelings of deep interest. But the influence of our Missionary is exerted most beneficially in private societies; and you will be gratified by hearing that last Thursday evening thirty-one young divines, who had met in my house, were excited by the narratives of Mr. Handes, to take a most earnest interest in the salvation of Israel. This is very important in Germany, where still so much coldness prevails. The point to be desired is this, that all our Christian Ministers should be filled with an ardent wish to promote the conversion of the Jews who live within their parishes.

From Berlin also I have some pleasing information to communicate. In my last letter I mentioned a young student named M——, who had begun to visit me, and to read the New-Testament. His last conversation convinced me, that the Spirit of the Lord was working powerfully in his heart. He repeatedly exclaimed in ecstasy, "Yes, surely, this is a divine book! O, could we only give up our prejudices!"

Our two Berditchief Jews have no small share in the changes that has taken place in the mind of this young man. They continue to exert themselves. as far as they are able, for the salvation of their brethren.

It is pleasing to see the effect of love in softening a heart of stone.—The father of one of them is an eminent rabbi; he considered himself as most grievously insulted by the apostacy of his son. The whole family, in consequence, put on mourning. At first the anger of the father was exceedingly great; but the son continued to express himself in all his letters in sentiments of love and respect. He boldly, indeed, professed his new faith; but assured his father, at the same time, that his change of religion had not diminshed, but had strengthened, his love to him.—On the day before yesterday he received a letter from his father, written in a very different spirit from the former ones; it assured him of his sincere love, and invited him to come to him as soon as possible. We may hope, that if ever these two warm-hearted youths should go back to their families, their meeting will not be without a blessing."—*Lon. Jew. Exp. for April.*

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## AMSTERDAM.

*Letter from the Rev. A. S. Thelwall.*

The Rev. A. S. Thelwall, in a letter dated from this city, Dec. 21, 1824, gives the following information:—

"On Sunday last, I was present in the French church, when our dear friend and truly Christian brother, the Rev. Mr. Chevalier, baptised two Jewesses, the mother and sister of Mrs. Da Costa. Never did I witness that solemn ordinance more impressively or solemnly administered; nor was I ever more deeply affected. The mother is sixty-five years of age, and when we consider, in addition to this advanced age, the deep and lamentable ignorance of religion in which Jewish females are brought up, I cannot but consider her conversion as one of the most remarkable instances of the power and grace of God that ever came under my observation. I hope before long, to send you more particulars, with a sketch of the Sermon preached on this interesting occasion, and the questions, &c. which were proposed previous to the baptism.—This time last year I had never seen

a Jew baptised. I have now seen four; all of whom I have good reason to hope, are truly converted, and have passed from death unto life. I believe I have mentioned all these individuals in previous letters, more or less distinctly; so that all the news I tell you now is merely the administration of the ordinance. Here, then, we have one family, in which there are now six Jews and Jewesses, over whom we may rejoice, and bless the God of all grace." *Ibid.*

## REMOVAL OF THE INDIANS.

In pursuance of the orders of the War Department, Governor Cass attended lately at Wapaghkonetta for the purpose of purchasing out the Indians within the limits of Ohio. Invitations had been given to the Miamies, of Indiana, the Ottawas, Sennecas, Wyandotts and Shawanoese, in Ohio. The Miamies and Wyandotts would not attend; a few of the Ottowas and Senecas obeyed the call. The whole of the Shawanoese were present. The Governor, with his usual ability, urged upon the Shawanoese the necessity of their removing out of of the reach of the White settlements, to seek a home west of the Mississippi, where game was plenty, and where they could be gratified in the full enjoyment of their former habits; that the United States would provide them a country, and guarantee the peaceable possession thereof.

The Indians have unanimously refused to sell and remove at this time.—The proposition came too abruptly and unexpectedly upon them; their minds were not prepared for such an occurrence. There is no doubt in a few years they will be willing to move, and quite as soon as the wants of our population will call for the lands which they now occuppy. Wapaghkonetta is on the principal upper branch of the Auglazie, 30 miles north of Piqua, and 78 south of Fort Meigs. It has been the principal settlement of the Shawanoese nation since the year 1785.

I parted with Governor Cass, on Wednesday last: he had returned to Detroit prepartory to setting out on his contemplated tour to the upper Mississippi.

Your obedient servant,
JOHN JOHNSON,
*Agent for Indian Affairs*

*Columbus, Ohio, May* 30, 1825.

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*From the Family Visitor.*

CREEK PATH, Cherokee Nation,
April 27th, 1825.

DEAR SIR,

In compliance with your request I now do myself the pleasure to give you a brief view of passing events in this country. Perhaps you will be surprised to learn, that I am on the east, instead of the west of the Mississippi.—Last September I left the Arkansas on a visit to this my mother country, about which time some of my Arkansas friends were thinking of returning here, in consequence of the unhappy state of national affairs in the Arkansas. Recently, it appears, that affairs have turned into a favourable position; which will probably put my friends out of the notion of returning. In case that they do not come, I will then speedily return to the Arkansas.

The separation of the Cherokee people into two divisions, at a distance of five hundred miles, has caused no inconsiderable trouble and expense; and I am sorry to say that there is no prospect of the two divisions ever uniting again. Those on the Arkansas will never return, and as to trying to persuade those in this country to go there, you may as well attempt to send them to Greenland or to Africa. Those on this side acknowledge the Arkansas country to have more game than this, and that the soil there is superior to

this. But game is not their object.—Many years have now past since they buried the bow and arrow with the tomahawk of war. Instead of acquiring subsistence by the precarious chase of the wild woods, they now pursue a different course; the weaver's shuttle is playing. the plough and the hoe are used, the thick forest is cut down, and large farms are made. But, independent of this, the Cherokees, alike with all nations, love their birthright possessions, where the ashes of their ancestors are deposited, and where delightfully glide the sweet Cherokee waters. And why insist on their emigrating? Shall they leave their extensive farms. cotton gin houses, grist and saw mills, English schools to the number of fifteen, located in different parts of the Nation, and five hundred Cherokee children of both sexes, that are receiving useful knowledge, and the growing Christian churches in the nation? I say, shall all these institutions and this auspicious state of things be put to an end, merely to gratify the state of Georgia or Mr. Monroe? God forbid! How would the Georgians receive a proposition from the Cherokees to exchange the land they now hold, (which originally belonged to the Cherokees) for a tract of country near the Rocky Mountains? Every body knows the manner in which such a proposition would be received by the Georgians. The same case is applicable to the Cherokees. Unless force is resorted to, unless the gigantic United States should fall, sword in hand, upon the innocent babe of the Cherokee Nation, the Indian title to this land will remain so long as the sun and moon endure. But I will trouble you with this subject no longer, at present; for "sufficient unto the day is the evil thereof." I hasten to touch on a more pleasing theme.

I am now translating the New Testament from Greek and English into my native tongue. Seven chapters in Matthew are complete. In consequence of their existing no Cherokee dictionary or complete grammar, the work, particularly at the outset, must go on slowly. However, I fondly hope the period is not far distant when I shall have the pleasure of presenting to my country, in Cherokee version, the whole of the New Testament. I write now according to the plan proposed by the Hon. J. Pickering, of New England, which plan is not without some defects. In this way, I intend to translate the Testament, and on its completion to transcribe it into a Cherokee syllabic system for the press. That mode of writing lately invented by Mr. Guess, the self-tutored Cherokee philosopher, has been universally adopted in the Nation; but like all systems of learning, it needs improvement. I would not rob this distinguished Cherokee of the honor justly due him for his philosophical researches, but if he or any other person, does not engage to improve the system, I must tender my humble services on the subject. I intended to have written more, but the limits of this paper will not allow me at present; at some future period therefore, I will pick up and send you what I have omitted.

Remember me affectionately, dear sir, to my friends in Virginia. I have not forgotten their hospitability to me; often do I call to mind and I hope to cherish unceasing gratitude for the favours I received in Virginia, and other parts of the United States.

Yours, truly,

DAVID BROWN.

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## THE DECLINE OF POPERY.

The number of pilgrims who visited Rome in 1750, when a jubilee was proclaimed, was at the opening of the Holy Gate, 1,300, and in the week which followed Christmas, 8,400. This year only 86 pilgrims attended the opening of the Holy Gate, and but 400 arrived during the subsequent week.

*Evan. Mag.*

THE LUMINARY.

*LEXINGTON:*
WEDNESDAY, JULY 20, 1825.

We have received, but too late for publication this week, a Biographical Sketch of the late Col. Russell. It shall appear in our next.

*Communicated for the Luminary.*

OBITUARY.

Departed this life, at the residence of the Rev. N. H. Hall, on the 16th inst. in the fifteenth year of her age, after a long and painful illness, Miss FLORIDA, daughter of JOHN POPE, Esq. of Washington County; a young lady of uncommon beauty and intelligence, possessed of the most amiable qualities. She was one among the finest flowers in the garden of nature.—Her natural virtues were many, among which we will mention her strict veracity, and sterling honesty; she was ever incapable of dissembling on any occasion, and never known to embrace any important opinion, without first investigating it for herself, and when satisfied of its truth, she adhered to it tenaciously; and practised accordingly. She had satisfactorily investigated the evidences of the Christian religion, had read the scriptures of the Old and New Testament with attention and interest, and was rationally convinced of the necessity of the *new birth*; but until her last illness, which continued about seven months, she was not deeply *convinced of sin, of righteousness and of a judgment to come;* and even then, in the early part of her sickness, her impressions were not as deep and thorough, as were desirable; but as her disease increased, her mind became more habitually and solemny interested on the great subjects of eternity, and according to her own statement, after she was removed to the neighbourhood of Lexington, she declared that she had discovered that her heart by *nature was deceitful and desperately wicked*, and that although she had been strictly moral and upright in her conduct, she still found a *heart of enmity* within herself *against God*. She was often and much engaged in prayer, and observed to a friend during the time of her distress of mind, that a *sick bed was an unfavourable place* to seek religion, that she was so racked with pain that she found it very difficult to stay her mind upon *this all important subject*. About ten days before her death, her mind seemed to lay hold on the promises of God; she saw a divine beauty and excellency in the plan of salvation through the Lord Jesus Christ; she saw that God could *be just in saving sinners for Christ's sake*. From that time she manifested no desire to recover, *but wished to be absent from* the *body* and *present with the Lord*. When asked by a friend if she did not wish to use means to restore her to health, she said, *she had but one desire to live, and that was that she might do some good in the world*. About four days before her death, it became evident to herself and friends that she must die very shortly. This was a tender and trying moment to all who were present, but Florida; to her, it was a tender moment, but not a trying one; she was calm, firm, and happy. She comforted her afflicted and weeping parents, and exhorted them to prepare to meet her, with a dignity, affection, and point, which baffles description. She exhorted her sister, with much deep feeling and interest, to be the comfort of her parents and, not to place her mind on *dress and parties*, but to prepare for death and eternity; she then made a distribution of all her little valuables, to her particular friends, calling up each individual, and delivering to each one some little

property to be preserved as a remembrancer, saying, take this as a "*keep-sake.*" Having finished this work, she seemed to wait with anxious expectation for death; she *wished to depart.* But it was the will of her heavenly Father that she should remain with us a little longer, during which period she was in a tranquil state of mind, except when greatly tortured with pain. On Saturday the 16th inst. about three o'clock, it was evident that she was much worse, and that her end was rapidly approaching; about five in the afternoon she believed that death had laid his cold hand upon her; she observed with a most lovely and heavenly smile, that she *was dying, and that she was glad of it*; in a short time after her full soul bursted into accents the most sweet and heavenly, her language was, "*Come Lord Jesus, Come quickly? Sweet Jesus, Sweet Saviour, take me home;*" and then she took an affectionate leave of her parents and sister. She then lay as we thought speechless and deaf. Some person observed that the conflict would soon be over; she responded, *Why am I so long dying?* and paused, as in deep reflection, and then observed, "O! the goodness of God, he is good to my soul even in this deep affliction, O how I love him."

She again revived, and experienced much pain and restlessness for about half an hour, when a friend drew near to her, laid his hand on her forehead, and observed, "my child, the Lord reigns, put your confidence fully in him, and you will not suffer one more pain than is consistent with his will;" she assented, and not again was she heard even to sigh, but with a calm and heavenly countenance fell *asleep in Jesus*, without a struggle. It is remarkable that this young lady retained the full vigor of her intellect to the last moment. She is gone to her God, and our God,—her pain is ended,—the conflict is over,—she has gone to receive her reward. Thus the amiable, the beautiful, the accomplished, and the intelligent Florida Pope, has ended her earthly pilgrimage in the bloom of youth. Who would not desire *to die the death of the righteous, and that his last end should be like his?* We have witnessed many deaths, but never one more triumphant, never did we see the soul obtain so full and so complete a victory over the king of terrors.

Let the infidel and contemner of the christian religion read this account, and remember that if their scheme should prevail, they strip, as with a ruthless hand, by a single dash, from the dying christian all his comfort, all his happiness,—that he takes from him the only source of consolation; and that for all these high and glorious prospects, he presents nothing but the most fearful gloom, doubt and uncertainty.

Pause, young friends, and remember that you must shortly die. Florida was a companion and school mate with some of you. O let her triumphant death impress your hearts. O let her silent tomb admonish you; let her example have an influence over you; read your Bible, engage in secret prayer, lay aside the follies of the gay world, and enter into serious dealing with yourselves. *Remember now thy Creator in the days of thy youth.*

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## REVIVALS.

*From the Connecticut Observer.*

Extract of a letter from a Missionary labouring on the Western Reserve, dated

*Wayne, March* 23, 1825.

Marvellous are the effects of God's grace, my dear Sir, as displayed at this time in a few townships in this wilderness. In my last journal I named the towns of Kingsville, Monroe, and Salem. Since that period a revival has existed in Jefferson, Denmark, and Millsford. It is stated as a fact, that in Millsford, where live 16 or 17 families, there is not a prayerless family to

be found; that the revival has hopefully called all the heads of families into the kingdom of Christ. A revival among my own people, where I am settled as Pastor, commenced about six weeks since; blessed forever be the name of the great Head of the Church, for what I am allowed to see at this time of the wonders of God's mercy displayed among us! There is scarcely an house to be found in all the settlement, where individuals may not be found filled with anxious concern for their souls. My whole time at present is taken up among the people of my charge. Should I live I shall give you particulars in some future journal.

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*From the same, dated June 6, 1825.*

Since my last above mentioned date, I have employed the whole of my time in Kinsman, Gustavus, Andover, and among my own peple, excepting six days employed in the towns of Hartford and Warren, visiting from house to house, and preaching from six to ten sermons in a week. A great refreshing from the presence of the Lord has been realized, particularly among the people of my charge.—The work has been uncommonly powerful, in the town where I am allowed of God to live. Conviction for sin has been deep and pungent, conversions have been multiplied, we cannot doubt, to a great extent; the fruits of the revival have been most precious and glorious. Within the bounds of what we call our Ecclesiastical Society, consisting of 80 families, we can number betwixt 70 and 80 instances of hopeful conversion, which by the Spirit of God have been brought about since the first of March last, and the good work is still progressing. Thirty three persons were added to our fellowship and communion in the Church the last Lord's day.

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A revival commenced in Watertown, (Conn.) a few weeks since. From the last accounts it was supposed that between 40 and 50 had been made the subjects of renewing grace.

We learn also that Litchfield is again favoured with a refershing from the presence of the Lord.

*Rel. Intel.*

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## REVIVAL AT GREEN BAY, MICHIGAN.

Extract of a letter, dated 16th April, 1825.

For two months past, an increasing attention to religion has been gaining upon the minds of the New-York Indians, who are settled here; and some instances of deep conviction have been manifested by individuals, which, we hope, have terminated in saving conversion.

I would mention as a particular instance, the conversion of Christine, a woman 72 years old,—she had been, as she expressed herself, "a pagan at heart, and a disbeliever of the church of faith,"—she had resisted the the preaching of Mr. Edwards, Mr. Occum, and Mr. Sergeant, but now finds it impossible to resist the influences of the Divine Spirit. With uplifted hands she exclaimed, "It is wonderful that I should be brought to know God, and find mercy in Redeeming grace at this late period."

Another women upwards of 70, and another about 60, have we hope passed from death unto life.

This attention to divine things seems to be general; the young as well as the aged, are beginning to inquire after the things that belongs to their eternal peace.—*Philad. Rec.*

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## LIBERALITY.

J. Mosely, an aged coloured man, died in Hartford, Connecticut, a few days ago. He was well known in that city for his industry, prudence and integrity. Having no relations, he devoted his property to charitable objects, and by his will he gave to the

Hartford Beneficient Society, $100; to the American Colonization Society, $200; to the Connecticut Bible Society, $100; to the American Education Society, $100; and, after other legacies, the residue of his estate to the Domestic Missionary Society of Connecticut. *Col. Star.*

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*From the New-York Chronicle.*

By the politeness of a friend we are furnished with the following sketches of the late anniversaries of religious and benevolent Societies in London.

BRITISH AND FOREIGN BIBLE SOCIETY.

The twenty-first anniversary meeting of this institution was held on the 4th May.

The Report announced an increased distribution in France, Germany, and the Netherlands; and that, notwithstanding many difficulties which here impeded the Society's operations in Russia, 450,000 copies of the Scriptures had been distributed in that Empire. The King of Wirtemburg, it was stated, had made a grant to the Society of 500 florins. Large distributions had been made in Greece and the Ionian Islands—in the East Indies, where translations have been concluded in the Paree, and other dialects—in South America, to the amount of 15,000 copies, and in Ireland, in the vernacular language.

The whole number of copies of the Scriptures distributed by the Society during the year amount to 80,000.

The Rev. G. Hamilton, representative of the Hibernian Bible Society, stated, that, during the last year, upwards of 5000 additional copies of the Scriptures had been circulated in Ireland, that an increase of nearly £2 000, ($8,880,) had been added to their receipts, and that 146 new auxiliaries had been formed. A spirit of inquiry had also been exerted, which could not be repressed. He prayed that the tide of Christian knowledge might roll on, till it covered the earth as the waters cover the sea. Attempts might be made to oppose it, but they would be unsuccessful.

Professor Tholuck, of Berlin, Prussia, was then introduced to the meeting, and in a few brief remarks expressed the gratitude of the Bible Society of Berlin, for the exertions of this institution, and their satisfaction at hearing of its success.

The Rev. J. Hesketh, of Bermuda, also delivered an address, in which he pointed out the happy influence of this Association, and the Society for promoting Christian Knowledge, in the West Indies, and among the slaves.

The Treasurer's Report exhibited an income of £93,285 5*s*. 2*d*. the last year, being £4,433 12*s*. 2*d* less than in the year preceding; much of the larger share of which, however, was attributable to a deficiency of *sales*, from local and temporary causes.

ANTI-SLAVERY SOCIETY.

The second general annual meeting of the Society for mitigating and gradually abolishing slavery throughout the British dominions, was held on the 30th April. A very numerous assembly of the greatest respectability attended. The Duke of Gloucester occupied the chair. Resolutions were moved, and interesting addresses made, by several gentlemen of eminence, among whom were Lord Calthorpe, Lord Milton, Mr. W. Smith, Mr. F Buxton, Mr. Brougham, Mr. Denman, Dr. Lushington, and Mr. O'Connel, from Ireland. Lord Calthorpe, in noticing the efforts of Mr. Wilberforce, on the subject of slavery, made the following remarks. "If any man had reason to be cheered and consoled in the evening of his days, it was Mr. Wilberforce—an evening of more brightness than generally belongs to the morning or the meridian of other men's lives. It was with feelings of

the deepest regret that the British nation would witness the close of his great public career, to which he had devoted 45 years of his life—of his precious life, the care of which now compelled him to relinquish those public exertions which had always supported, and successfully supported, the cause of humanity and justice."

Mr. W. Wilberforce also addressed the meeting, and returned his thanks for the complimentary tributes offered on this occasion to his father's character, and particularly with reference to his efforts in relation to African slavery.

LONDON MISSIONARY SOCIETY.

*May* 12, 1825.

The thirty-first anniversary meeting of the London Missionary Society was held this day. Its annual report, which was read on the occasion, referred principally to the very gratifying success, which attended the Missionaries of this Society in the South Sea Islands, and set forth many interesting facts in relation to their efforts in various parts of the world.

Rev. Dr. Bogue, in moving the acceptance of the report, remarked that the Society, in its infancy, was regarded as a thing of the day—an ebullition of mistaken enthusiasm—a mere visionary scheme—a Utopian project; this however was its *thirty-first* anniversary, and they had now the happiness of seeing the whole Protestant world engaged in the missionary cause.

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*From the Missionary Herald.*

ARKANSAS MISSION.

*Nov.* 7. John Thornton, a young man belonging to the school, who was some time since propounded, received the sacrament of baptism, and entered into covenant with God and this church.

*L. D.* 14.—*Notice of Mr. John Brown.*—Our aged Cherokee brother, Mr. John Brown [the father of Catharine,] who, for many Sabbaths, has been detained from public worship, attended to-day. Very soon after his arrival here, he was taken with the ague and fever. He manifests a truly Christian temper under his long and painful affliction. "My heavenly Father," says he, "knows best what discipline I need; and he will cause every dispensation to work together for my good. I would not, if I could, change his holy will respecting my circumstances." During the paroxysm of fever, he was considerably affected with delirium His conversation wild and incoherent, yet indicative of a temper of holy resignation and devout affections. The words, *My Heavenly Father, My Saviour, Jesus, heaven, &c* were often uttered in English. When favoured with an interval of recollection, he remarked, "I wish to think of my Saviour and heaven, but my disordered brain forbids."

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*Sandwich Islands.*—Through a friend in Canton, we have news from these Islands, nearly two months later than any yet published. Mr. Bingham writes, under date of December 14, "The Governor of Owhyhee, (Hawaii) has just applied to us to furnish his people with 40,000 books; but we have not *paper* for one fourth of the supply demanded.—*Rel. Chron.*

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*Barbadoes.*—It will be recollected by our readers, that the Methodist chapel in the island of Barbadoes, was some months since destroyed by a mob, and that the missionary, for the safety of his life, was compelled to leave the island. The British government, to its honour be it recorded, has promptly erected another chapel, and given prompting orders to

Governor of the Island, to protect the Wesleyan Missionaries in the discharge of their religious duties.

*Zion's Herald.*

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*Burmah.*—We learn from the official account of the last battle between the Burmese and the British forces now in that country, that Rangoon was set fire to on the 14th of December, by emissaries of the Burmese army; and that nothwithstanding all the efforts of the garrison and inhabitants, about *one fourth part* of the town was destroyed.

*Rel. Chron.*

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*American Jews' Society.*—It appears from the "Third Report of the American Society for meliorating the condition of the Jews," that 2,750 copies of "Israel's Advocate" are now distributed monthly, among the auxiliaries and individual subscribers; and that the Board have under their care 8 converts from Judaism, two of whom, viz. Dr. Elias Wolf, a young Physician, and Mr. John C. Jacobi, an agriculturist, have been recieved within the last year.

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*African Colony.*—The Norfolk Beacon, of the 15th June, says—By the brig Hunter, captain Montgomery, (late Peters) which sailed from this port with the last emigrants to the colony at Montserado, and arrived here yesterday, in 66 days passage from the settlement, we learn that the colonists who went out in her were landed in good health, and that, they together with the other colonists, continued in the full enjoyment of the blessing, and in good spirits to the time of her departure. The Rev. Mr. Sampson, and Mrs. Draper, (coloured people) are passengers in the Hunter.

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THE WASHINGTON OF THE SOUTH.—Peruvian papers of a late date have been received at Baltimore. They contain the message of Bolivar to the Peruvian Congress, announcing the resignation of his authority as Supreme Dictator. We have not room for the whole message, but we cannot omit the two following paragraphs. They are worthy of Washington, or shall we not rather say, as the highest of all praise, they are worthy of Bolivar. *N. Y. Obs.*

Legislators! In giving up to Congress the supreme power which you deposited in my hands, allow me to congratulate the people in having rid themselves of the greatest curses in the world—*war*, by the victory at Ayacucho, and of *despotism*, by my resignation. Proscribe for ever, I beg you, that tremendous authority; that authority which was the grave of Rome! It was laudable no doubt in Congress, in order to resist the dreadful calamities and to face the furious storms which desolated the country, to place her laws on the bayonets of the liberating army; but as the nation has obtained domestic peace and political liberty, the laws only ought to govern.

Gentlemen, the Congress is installed. My duty as a soldier in your service, calls me to assist in obtaining the liberties of Upper Peru and the surrender of Callao, the last bulwark of the Spanish empire in South America. I will then hasten to my country, to give an account to the representatives of the Colombian people, of my mission in Peru—of your liberty, and of the glory of the liberating army!

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## *MISCELLANEOUS.*

*Literature of Colombia.*—Colombia, containing a population of four millions, publishes 18 newspapers; has formed 40 schools, on the plan of Bell and Lancaster, during the last year; has established ten Colleges and three

Universities, where every branch of knowledge, except political economy and the mechanical arts, is taught, and the library of Bogota consists of 14,900 volumes.

*The New-York Free School Society.*—There have been gratuitously educated, under the auspices of this institution, upwards of *twenty thousand children;* only one of whom, it is said, has ever been traced to the records of a criminal court. No reflections can be more grateful to the heart of the patriot and philanthropist, or even of the political calculator, than those to which such a fact necessarily gives rise.

*Remarkable Fact.*—It is remarkable that since the great earthquake of 1687, no wheat will grow on the coast of Peru. In some places, indeed, a little is raised, but it is very unproductive. Rice, on the contrary, yields a great return. Before the earthquake, one grain of wheat yielded 200 grains.

*American Manufactures.*—Mr. David Ayres, of Ithaca, New-York, has had *about sixty persons*, between the ages of 8 and 60, employed in making American imitation Leghorns, from native grass. In fineness of braid, texture, and colour, these hats are said to be equal to imported, though they are sold at 25 per cent cheaper.

*England.*—In the House of Commons, May the 16th, Mr. Canning presented a convention with Russia and a treaty with Sweden, relative to the slave trade. The first settles the line of demarcation between the possessions of the contracting parties on the N. W. coast and Islands of America; and the latter, in order to assimilate the measures of the two countries for the abolition of the odious traffic referred to, establishes the right of reciprocal visit and detention, except in certain specified places; the detected vessels are mutually to lose all claim to the protection of their flag.

*France.*—In the course of the debate on the war and marine budgets, the minister of marine stated, that every effort was made by the French government to prevent the continuance of the slave trade. All suspected vessels were watched strictly; and whenever any of them entered French harbours, their cargoes were closely examined, and if any thing was detected by which it could be inferred that they were intended to transport negroes, they were detained, and their captains and proprietors prosecuted.—*C. Star.*

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*A good example.*—At a late meeting of the Agricultural Society of Philadelphia, the following resolution was unanimously adopted:

*Resolved*, That a gold medal of the value of fifty dollars, be offered as a premium, to the person who shall conduct the business of a farm in Pennsylvania, on the largest scale, for two years, without using, or suffering *ardent spirits* to be used on his property, unless the same be prescribed by a physician.

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A suit was determind, during the spring term of the Superior Court, at Halifax, N. C. which had been 15 years in Court, the jury returning a verdict of *one dollar*, and the costs and expenses amounting to *two thousand dollars!* The parties were, Gregory *vs* Hooker's administrators.

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## DEATHS.

In Fayette County, on the 10th inst. Mrs. Simpson, relict of Maj. Wm. Simpson, deceased.

On the 11th, Mrs. Worley, relict of Caleb Worely, deceased.

On the 15th Mrs. Jane M'Nair.

In Lexington, on the 16th, Miss Florida Pope, daughter of John Pope, Esq. of Washington County.

On the 18th, Miss Mary Parker, sister of Maj. Alexander Parker, of Lexington.

## POETRY.

*From the Religious Intelligencer.*

"He shall be called a Nazarene."

I heard the crowd's exulting cry;
Then, while the sword of justice slept,
Jesus the Nazarene, drew nigh,
And o'er the fated city wept.

He wept thy fall, Jerusalem!
Not his own agonies, and death,
Could fright the child of Bethlehem,
Or move the man of Nazareth.

I saw the Jewish temple purg'd,
While men of business, not of prayer,
Fled from the place, by terror urg'd;
Jesus the Nazarene, was there.

I saw the glow of life, and love,
Steal o'er the sick man's pallid cheek;
The tongue, once dumb, in praises move,
Taught by the Nazarene to speak.

The eye long clos'd in hopeless night,
Relumin'd index of the mind!
Sought through the new created light
Jesus the Nazarene to find.

I saw the solemn funeral train;
The widow'd mother's silent tear;
When lo! she clasp'd her son again;
The Nazarene had touch'd his bier.

"Hadst thou been here he had not died,"
The weeping, doubting sisters said;
"Lazarus come forth," the Saviour cried;
The Nazarene restor'd their dead.

But see the crowd to fury given:
What could such mortal madness mean?
Why imprecate the wrath of heaven?
Why crucify the Nazarene?

Silent the gentle sufferer stood;
And, pitying, heard the phrenzied cry;
"On us, and ours, be all his blood:
Jesus the Nazarene must die."

How devils smil'd when Jesus bled;
Vain hope! they though mankind were lost,
When bowing low his gentle head,
The Nazarene "gave up the ghost."

But what amazement reign'd in hell,
When Jesus, bursting from the grave,
Bade to the world this mystery tell,
The Nazarene must DIE to SAVE.

I heard the trumpet long, and loud;
When straight a godlike form was seen;
He rode, enthron'd upon a cloud;
'Twas the despised Nazarene.

I saw the world consume in flames;
The just from sin and sorrow free;
The wicked sink in endless shame:
Such was the Nazarene's decree.

I heard the happy, heavenly throng,
Praise him who bought them with his blood;
I heard the everlasting song,
"Jesus the Nazarene, is God."

*From the Family Visitor.*

### THE SABBATH.

This is a day of Rest! how sweet
For those who toil below,
To sit at their Redeemer's feet,
And feel His mercies flow!

This is a day of Joy! how bright
Is Heaven's own beaming face!
Angels have waved their wings of light
Through all the shining space.

This is a day of Peace! how calm
Is Nature's Sabbath rest!
The Holy Spirit breathes its balm
O'er her reposing breast.

This is a day of Praise! how dear
The soul enkindling theme,
Which wakes the troubled spirit here
From care's bewild'ring dream.

This is a day of Love! when all
Who own a Saviour's name,
Arise at his inspiring call
And feel devotion's flame.

——:o:o:o:o:o:o:——

"I must walk with God. In some way or other, whatever be my character or profession, I must acquire the holy habit of connecting every thing that passes in my house and affairs, with God. If sickness or health visit my family, my eye must see and my heart must acknowledge the hand of God therein. Whether my affairs move on smoothly or ruggedly, God must be acknowledged in them. If I go out of my house or come into it, I must go out and come in as under the eye of God. If I am occupied in business all day long I must still have the glory of God in my view. If I have any affair to transact with another, I must pray that God would be with us in that affair, lest we should blunder and injure and ruin each other."

CECIL.